

College Settlements Association Quarterly



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College Settlements Association Quarterly

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1916-17

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CHANGES OF ADDRESS

Please notify the business manager, Miss Helen Zagat, 617 West 115th Street, New York, N. Y., as well as your elector, immediately of any change in your address, giving the name of your college, and both the old and new addresses.

ANNUAL MEETING

The annual spring meeting of the College Settlements Association will take place on Saturday and Sunday, May 5 and 6, at Mt. Ivy, New York.

AMERICANIZATION AS THE SETTLEMENT SEES IT

Our four College Settlements have all been face to face for years with the tremendous problems arising in congested districts given over almost exclusively to immigrants. We have known from the inside for a long time what the difficulties are that confront an alien when he

attempts to reconstruct his life here in our American cities. It is enough to mention only two of these difficulties—the search for a suitable home for his family and the quest of a job.

The Goddess of Liberty, who welcomes the immigrant so dramatically as he sails into the most beautiful of harbors, disappears in the shadows that close in upon him in the unfamiliar city streets. The shining beauty of the water front belongs to the America of his dreams. A dingy, crowded tenement in a shabby quarter of the town forms the actual environment of his new life.

A friendly visit to Tony's home will almost certainly reveal a multitude of facts about bad housing. The settlement worker knows that the immigrant does not create these unrighteous housing conditions. He has to accept them because such a tenement is all his wages can afford. Moreover, it is an American landlord who accepts rent from Tony for the privilege of living in a rat trap of a house. Such a visit will surely awaken a new sympathy for the immigrant family attempting to adjust itself to American standards, under such untoward conditions.

The settlement worker, seeking a job for Tony, comes into immediate knowledge of a good many industrial problems. The inadequacy of the employment bureau to meet the needs of the newcomer and to furnish him with advice and information, as well as a job; the entirely impersonal point of view of the boss, to whom Tony is just a "hand," capable of a certain output; the relation of the pay envelope to the rising cost of living; the effect of monotonous indoor occupation upon the physique of the European peasant; the effect upon his spiritual outlook of the struggle to live at all in the slack season; these are some of the things even a very young and inexperienced settlement worker learns from the simple, kindly effort to find a job for Tony.

Acquaintance with Tony's wife and children opens up new areas of experience with social problems. The home, the school, the job, the neighborhood, these are merely the background for the real drama; the struggle of the alien to "arrive," to become at last an American citizen, inheritor of our proud traditions and sharer in our great national destiny.

The general public knows that the immigrant tide rises and ebbs according to certain industrial and economic conditions. Debate in Congress over literacy test has brought the consideration of undesirables periodically before the whole nation. The war abroad and the war scare at home have within the last two years given the hyphenated American a place on the front page of the newspaper, and furnished material for campaign literature. Suddenly everyone has become

acutely conscious of the presence of the immigrant among us. Everyone is asking whether he is a national asset or a liability. Everyone is saying frantically that he is too numerous, too various; that America is suffering from an excess of hospitality. The truth of the matter is vigorously stated by Frances Kellor in her recent book,* *Straight America*: "What we are really suffering from is not undue expansion, but undue contraction, a determined withdrawal of native Americans from the real situation in America, a positive refusal to face their



"THE IMMIGRANT DOES NOT CREATE THESE
UNRIGHTEOUS HOUSING CONDITIONS"

destiny, a stupid neglect to provide anything for the immigrant but a job."

Unfortunately, citizenship has too often been accomplished when a modicum of language has been acquired, and certain papers made out. Americanization is evidently a longer process. It is not achieved over night.

For many years the settlements have based their philosophy of life upon the belief that ideals and principles are as contagious as measles, but only when they are shared. It has been this philosophy that has sent us into the foreign quarters of our cities. We have known that a

* *Straight America*, p. 86.

worthy conception of citizenship comes only with the awakening of certain fundamental loyalties and certain fine traditions—loyalty that is aroused *primarily* by association with others who give allegiance to these same principles and ideals, and only *secondarily* by knowledge of the English language, American history and civil government.

For this reason the settlement offers the very best laboratory for the making of new Americans. The night school can impart the knowledge of language and civil government required by law, but the settlement, because it exists chiefly to bring up town and down town together in simple and friendly democratic relations, can provide those opportunities for human contacts between the native born and foreign born, which are fundamentally essential to our national life.

The so-called menace of the ignorant foreign vote is our reproach, yours and mine. Let us not lay the blame at the door of the immigrant to whom has been denied those privileges of education which are our heritage. The coming enfranchisement of women lays a responsibility upon us all. † "Now women automatically become citizens with their fathers and husbands, although in some states they vote. The best Americanization agency is the home. We can only reach foreign-born women in their homes, and *we must go to them*. They are now isolated, forgotten, ignored, and constitute the greatest single backward factor in the progress of citizenship among women."

We of the settlements have been called social interpreters. In these troubled days of doubt and mistrust, shall we not bring a new consecration to this ancient task? While we interpret the glory of America to these newcomers, let us not fail to interpret their aspirations and endowments to the native born, that the word *Americanization* may cease to mean to the majority of men the impossible task of shaping alien minds and hearts to the old Colonial pattern. Let us not rob America of some of the best gifts these foreign-born citizens have to offer her, in our blind efforts to make them over into something too much like ourselves!

Meanwhile we are confronted by the stupendous task of making over America. We cannot pause until the light of the Liberty Statue makes luminous every industrial center, every immigrant neighborhood; until a sense of social justice has been aroused that will include the least of these our brethren; until we have really built up a new international good will, reaching out to include even all our brothers over seas.

However petty and inadequate may seem the affairs of the settlement that occupy us day by day and make up the substance of the reports of

† *Ibid*, p. 189.

its work, these high motives underly each endeavor. In the experience of club life, at camp, in public health work, in the upbuilding of friendly social relationships, in the strivings for more co-operative community activity, our work has its meaning in the fact that thus we are "doing our bit" to make the America to be worthy of every man's love and loyalty.

GERALDINE GORDON
Headworker of Denison House.

THE SETTLEMENT AND THE CHURCH

A Letter Especially Addressed to Church Members

The writer of this letter is a member of the Central Missionary Committee of the Episcopal Church, in the diocese of Pennsylvania. The purpose of this committee is to keep alive the missionary spirit in the parishes of the diocese and to see to it that the financial apportionment laid upon the diocese for Missions is met. The writer may therefore be considered as a believer in Foreign Missions.

The writer is also a member of the Executive Committee of the College Settlement, and he believes just as much in the purpose of the Settlement as he does in that of his Church Missionary Committee. He has been criticised for inconsistent conduct in belonging at once to an organization whose object is to bring non-Christians into the Christian fold, and to one which in its methods carefully abstains from religious propaganda. He sees, however, no inconsistency in this dual attitude; and sees, on the contrary, nothing but confusion and defeat in any attempt to put either on the plane of the other.

The Settlement has a *social* basis, pure and simple. Its endeavor is to bring into the lives of the socially depressed the things they would otherwise miss, and to which, according to the democratic ideal, they have a right. The advocate of the Settlement does not deny that the highest life is the spiritual, nor that the real super-man is he who rises individually above his conditions by the power of the indwelling Spirit. That happy state is brought about by religion, and it is the business of the Church to inculcate it. Foreign Missions find their justification in the altruistic vision of the Christian faith, which desires, in obedience to the command of its Founder, to extend the privileges of this intimate life of the Spirit to all men. But just as religion has to organize to move effectually in its redemptive processes, so the social endeavor has to organize to move effectually in *its* processes. Because the processes are different, they are not necessarily opposed any more than the School is opposed to the Church, because its object is a special one. The object

of Christianity is spiritual conquest; the object of the Settlement is social conquest. Although Christianity has perforce a large social element in its content, in that it welds the individual into masses for the effective prosecution of its purposes, it is primarily individual in its operations, and the Church is its organized engine; and although, on the other hand, the Settlement, dealing with separate human beings, has perforce a large individual element in its content, it is primarily social, in that its object is the moral and physical betterment of neighborhoods.

As a Church man, I would strongly object to the invasion by the Settlement of the field of religious instruction, for I feel that such instruction belongs definitely to the Church. I believe that to be the proper attitude of Church members to Settlements rather than the too common one that because no religion is apparent in Settlement work, it should not be encouraged by religious people. In the first place, it is not true that the religious element is absent in Settlements just because there is no obvious attempt at religious propaganda. Genuine Settlement workers are inspired by the social ideal, and with very many the visualization of this ideal is the first response to a truly religious awakening. The Settlement, it should also be remembered, generally works among a foreign population having positive religious beliefs. In its endeavor to be neighborly, the Settlement would only defeat its purpose in attempting any religious teaching opposed to that which prevails in the neighborhood. There is nothing opposed to religion in this "aloofness"; but rather a recognition of the importance of the Church, with which the Settlement should not interfere in its strictly religious work, and with which it should, and does, co-operate on social lines. This division is clearly recognized even in the foreign mission field, where, in every advanced mission, certain workers confine themselves to strictly social work. The Good Samaritan would not have been held up to us as an example for all time of the true neighbor if in addition to the oil and wine he had used the opportunity to impress upon the injured one the superiority of the Samaritan faith. Having compassion on the multitude does not include forcing upon them an alien religion.

In this respect the Settlement resembles every other form of specialized work. The Society for Organizing Charity is not technically religious because its field is confined to family rehabilitation, to the prevention of social evils, and to constructive principles which shall make such evils less likely to obtain. It is the ally of religion nevertheless, in that it just so far assists the Church on that side of her work, and borrows Church workers to carry it out. The child-saving agencies are not technically religious, because their object is to remove children from

bad environments and to build up safeguards for their continuous welfare. But they are surely not irreligious for that reason. The Church uses them and they use the Church reciprocally. It is simply the question of the shoemaker sticking to his last. The Settlement, like every other organization with a special purpose, must remain a Gallio in regard to definite religious teaching. One often hears that name used as a synonym for reprehensible lukewarmers, but that was not the Apostle's idea. He was the deputy of Achaia, before whom was brought the great missionary by certain Jews, on the charge that he was persuading men to worship God contrary to the law. But before Paul could open his mouth Gallio made it plain that if it had been a matter of civil or social wrong, he would have heard his accusers, but as it was a doctrinal question, it was quite out of his province. And even though the chief ruler of the Synagogue was beaten before the judgment seat itself, Gallio cared for none of these things. Translate in thought this excellent deputy to a municipal court of our own day, before which might appear a band of religious enthusiasts with the plea that a teacher of another faith was disturbing them in their beliefs. Even though this modern Gallio were a member of the prosecuting sect, even though he were a liberal supporter of its foreign missionary budget, in the light of his judicial capacity, he would care for none of these things. He might be an earnest Christian gentleman, but he would clearly separate his personal theological views from his judicial actions, and in so doing would prove the value of each.

Churches sometimes close in summer. The schools close. The Settlement remains open throughout the year. It remains a personal school of ethics, coming nearer to Plato's Republic than does much of our city government. It affords friendship and builds family ties. It brings about an eligibility to spiritual life. It is not opposed to the Church; it is a second to the Church. It appeals to the spirit back of Foreign Missions for its own appeal, for the nations to whom we send our missionaries are coming to us, and their social welfare is bound up with their religious life.

If you believe in the Church as such, extend your faith to include the social props of religious work, among which the College Settlement offers itself to your generous thought.

HENRY H. BONNELL.

THE BOSTON COLLEGE SETTLEMENT

Denison House, 93 Tyler Street

THE FOLK HANDICRAFTS DEPARTMENT

Six years ago this department of Denison House was organized under the name of the Italian Crafts. Its aim was to assist and advise workers from foreign lands in the use of their racial crafts, and to secure a market for their handiwork.

For six years, Thursday afternoons have been set apart for the Italian women to bring in their finished work and receive new work. Many of the original workers are still with us: for example, there is Santa, who brings her filet crocheted table cover or runner, neatly folded in a fair, white cloth, to the judges, and watches with eager eyes while the piece is inspected for errors in copying the designs. She knows that all poor work must be corrected, but it is only fair to say that very seldom is a piece returned for correction. When the work is approved, *la cartina gialla* is marked O. K., and Santa takes it to the cashier and receives her pay for the time spent on it. She then goes to the table, where new work is given out, and receives linen, thread and design for, let us say, a lunch set. She does not forget to take her duplicate yellow slip recording the description of the work to be done and the sum to be paid her. Then her piece of crochet is placed in the pile of incoming work for the sterilizer—a precaution we take before offering any article for sale.

Wednesday afternoons the Syrian and Greek women come in the same way. Every morning, except Saturdays, between nine and ten o'clock the women may come for special help. Very interesting groups gather at this table. There may be a Syrian woman returning a finished order, a Greek woman with samples of her work, that we may see what she can do and give her work to take home. An Armenian will come with a marvelous embroidery of the "Holy Family"; an Italian with her crocheted runner, unlike any work of the kind seen elsewhere. The enthusiastic exclamations of the judges bring the whole group around the table. Admiration is spontaneous, and admiration for the work naturally engenders admiration for the worker. We all grow to think less of race and national distinctions. The Mediterranean countries seem very near indeed. A new patriotism comes to us more and more, and we say "My country is the world; my countrymen are all mankind."

We are frequently asked how we get our workers. We do not get them; they come to us from all over the city, and from nearby towns.

Sometimes a woman brings her next-door neighbor and offers to teach her friend if we will only give her work.

These women have grown to be more and more businesslike as the years go by, and meet their appointments faithfully. We can attend to seventy or more people in the time we formerly cared for thirty. They have grown more interested in learning to speak English, and we feel that money received from the work is a small part of the gain. They come to us for many different reasons: perhaps the husband has a good salary, but the wife may have no money that she can call her own. The husband and children will share in her joy of work well praised



FOLK HANDICRAFT WORKERS AT DENISON HOUSE

and paid for. It may not be the money she needs, but the friends who will relieve her loneliness in a foreign land.

Loyalty, love, responsiveness and a true national enthusiasm are embedded in our women's natures. This little incident will no doubt be interesting for "Americans" to hear. Last October we invited our workers to march with us in the Suffrage parade. No one was urged to do so, and we were surprised, when the parade was formed, to find that Denison House occupied two lines. We did not know how to march, and the college women behind us said: "Look at that line!" We were turning a corner at the time she spoke, and there was no line. But the

corner, once turned, we held together and marched over the whole route. The marshal tried many times to keep us straight, but when she was told that only Arabic could be understood by that lagging woman, she allowed us to go our way rejoicing. Women from Lebanon, Sicily, Tripoli, Damascus, Albania and Germany marched with the "Americans."

We have kept our workers busy right through the summer because it seemed fair to give them more work when warm days enabled them to work outside the dark tenements. Our material growth is shown by the following statements:

	1912-1913	1913-1914	1914-1915	1915-1916
Amount paid.....	\$1,245.36	\$3,096.90	\$6,135.00	\$10,496.85
Number of workers..	39	98	147	247

In closing, let us say that these later Pilgrims to America come to us in no less heroic mood than the Pilgrims who landed in 1620, and that the lines in Katherine M. Bates' noble national hymn "America the Beautiful," might justly have been dedicated to them:

"O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!"

FLORENCE CHASE, *Executive.*

PHILADELPHIA COLLEGE SETTLEMENT

429-435 Christian Street

502-504 South Front Street

100 Lombard Street

A GLIMPSE OF THE OCCUPATION CLUBS

"Happy hearts and happy faces,
Happy play in grassy places—
That was how in ancient ages,
Children grew to kings and sages."

Stevenson's lines suggest the problem the Occupation Clubs of the Philadelphia College Settlement are trying to help solve for some of the small ones in their neighborhoods. "Happy play in grassy places" is hard indeed to come by, but happy hearts and happy faces are ours. A rotary mimeograph, unlimited supply of the cheapest grades of manilla paper, much crayon and scissors, with occasional whirls of Dennison's

smallest paper fasteners have multiplied those happy faces. The house refuses to hold them all at one time, and they are well on their way to filling it four times over.

This is how it happens:

A certain lady-sage who had her life full of "happy play in grassy places" "in ancient ages" sits down and thinks what it would be nice to make next week. It may be one of Milton Bradley's straight-line cut-outs; it may be a circus tent, to be followed week by week with a succession of animals that will stand; an orange Hallowe'en cap fronted



OCCUPATION CLUB DAY AT THE CHRISTIAN STREET HOUSE

with a flaring black cat; a pretty basket, a calendar, a frame to hold the noble face of Washington or of Lincoln; a gay-covered booklet in which our spelling words may be inscribed. Whatever it is must not be too hard for a six-year-old to make with a little help, and not so easy that a twelve-year-old will scorn it. When finished, it should have some use as a toy or an ornament—it must be real, not just a pretended thing of its kind. It must hold enough ginger to please a bad little boy, and enough romance to charm a good little girl. Easy!

Whatever part is a set pattern must fall within the mimeograph dimensions. The wax copy is carefully cut and an attendant fairy set

at work on the "waterbrook," as the mimeograph has been dubbed for its purling noise and its tendency to run on forever; for each week 500 copies must be ready to keep the faces happy—that would make 1,000 busy small hands, wouldn't it?

Enough finished copies are prepared to set a model before each class, for even the grown-ups who help, make some weird mistakes if the processes are not made carefully plain.

On the club afternoons the house is stripped for action, and folding kindergarten tables are spread in every available space. Needed materials for each table must be ready before the need is felt, and baskets, brooms, brushes and dustpans ("shovels," as the children call them) for the cleaning processes must be accessible.

The advance guard appearing at the door about 3:15 of a club afternoon is allowed to form a bucket line to the cellar, where are stored kindergarten chairs. These pass from hand to hand with great dispatch. None appears weary, though each small mortal has passed five or six dozen chairs.

A fine day sends the clubs to the yards for half an hour of play after the day in school. Great circumspection is observed in the matter of entering the house. Lines form along the side of the building, not to interfere with pedestrian rights; children enter five at a time, leaving a short interval between the fives that no confusion need occur.

It is best to have an adult in charge of each table, but, lacking that, the older children make quite wonderful teachers. With a bit of coaching in the part, they quickly drop the tendency to bossing self-assertion, striving for the "gentle yet firm" attitude with delightful mimicry.

Each child goes home upon finishing the article for the day, thus relieving the pressure on the helpers, and, now that numbers are growing so insistent, making a chance for another child to take his place. Rooms having a seating capacity of 150 are thus giving opportunity to 200 each club day at the Christian Street house.

Sweeping, restoring chairs to proper places, sorting crayons, and all that comes after the regular club develop habits of system in the "helpers" that should be of value in later life. They come to the work as a joy instead of a hated task. They well know that if they begin to work only from a sense of duty or in an aggravated self-sacrificial spirit, the lady-sage who does not much believe in those things, will whisk their jobs away from them and give them to others.

More and more as the work grows and becomes more systematized, volunteer associate lady-sages are making the happy growth possible. At the Front Street house, where numbers have not outgrown the assembly room, singing and story telling form a valued addition to the

girls' hour. At this house non-resident helpers oversee the direct work with the children, and one has been found to take the responsibility for the preparation. The original lady-sage may some day find the chance to fade away, like the Cheshire cat, to a mere influence.

This year the Rotary Club, that strenuous Santa Claus, has felt it would like to have a hand in our year-round joy making. They are financing our purchase of working materials.

A late start with the boys at the Front Street house, giving time for reflection, brought this on the first day. A small boy, looking up into the face of the lady-sage: "I was in your Occupation Club last year."

L. S.—"Yes, I remember you very well."

S. B.—"My! but you made us happy!"

A little girl at Christian Street: "When I take any of these nice things home my mother shakes her head and says: 'Oh, America! America!' You know we did not have such things where we lived before." Then, wagging her little head from side to side to show how it is done: "My mother says it this way: 'Oh, America! America!'"

ABIGAIL JOHNSON DAVIES.

THE NEW YORK COLLEGE SETTLEMENT

95 Rivington Street

188 Ludlow Street

86 First Street

Ridge Farm, Mount Ivy, N. Y.

ENLISTING THE COLLEGE WOMEN

This year, at the New York Settlement, we have been trying to be a *College Settlement* in fact as well as in name, laying emphasis on our college connections in every possible way. We have been impelled to do this because we have come to realize more and more that this connection is our most valuable asset; that it represents an unusually intelligent and broadminded support, one really in sympathy with the democratic aims of the Settlement and one from which we should draw our best workers. The attitude of the general public has also been somewhat responsible for this endeavor to strengthen the college tie, for, during the last few years, when trying to increase our subscription lists, we have constantly met with the criticism that if we are a college settlement it is the obligation of college women to support us. While we would not grant, of course, that the peculiarly heavy burdens which our location in the most foreign and most densely populated part of New York have brought upon us are the responsibility of college women alone, yet we realize that the rebuke is merited, not by the college

women, but by the settlement because it has not in the past kept them in close touch with its work and with its needs. Two years ago the generous response to an emergency one dollar appeal, when over 3,000 college women in New York City and the vicinity were asked to help us over the hard times, encouraged us to feel that they were ready to recognize the claim that our origin and long affiliation with the College Settlements Association and our name gave us to their support and interest. At the same time we realized that by this method of appeal we were trespassing somewhat on the field of the C. S. A., and last year their assistance was asked in another form. This was in connection with the College Settlement Week, an account of which has already appeared in the *QUARTERLY*.

The Settlement having thus been brought to the attention of the college women in New York, the time seemed ripe to make the connection still more definite. The College Clubs or branches of the Alumnae Associations were therefore asked to appoint one representative each to the committee of college women, which should keep the various organizations in touch with the work of the Settlement. Nine such delegates were appointed, representing Barnard, Bryn Mawr, Elmira, Radcliffe, Mt. Holyoke, Smith, Vassar, Wellesley and Wells. At the first meeting last spring two committees were appointed, one to arrange for a tea and salesroom like that conducted during College Settlement Week in the fall; the other, to organize a group of recent graduates from the nine colleges. The Tea and Salesroom Committee got to work early in the fall and made arrangements for the Tea and Salesroom, which was carried on most successfully during the week of November 18th to 25th in a store on West 37th Street, loaned for the purpose. The college group were responsible each for a single afternoon or two combined together. Old Russian brass and copper from this neighborhood, and some carefully selected articles suitable for Christmas gifts were sold on commission. A simple lunch and afternoon tea were served, a large part of the food being contributed. The college women responded splendidly, not only the few who worked very hard beforehand in making the arrangements, but the many who came to assist as saleswomen and waitresses during the week. The opportunity that it gave for reunions among old college friends was one of the pleasant features of the occasion, and many of the women spoke of its value in bringing the alumnae of different colleges together to work for some common purpose. The committee was delighted as a result of its efforts, to make a contribution of \$1,0755.00 to the Settlement. Encouraged by their efforts, those most active in the enterprise met together early in December and formed themselves into a perma-

ment committee, with Mrs. Wm. V. Schevill, of Smith, as Chairman, to carry on a Tea and Salesroom another year. This seems an admirable way in which to enlist the college women without interfering with their loyalty to the College Settlements Association.

The Committee of Younger College Women, made up of representatives from the more recent classes from nearly all of the nine colleges, met early last fall and sent out invitations to the members of the 1916 classes who were living in or near New York, for two luncheons held at the Settlement in November. One of the colleges used this as an occasion for a class reunion, and in that way secured a large attendance. After luncheon, the work of the Settlement was explained and the need for workers set forth as strongly as possible. In this way a number of volunteers were secured for clubs and classes. The committee has since organized as the College Settlement Extension Committee, with Miss Laura Seymour, of Vassar, as Chairman, and its membership has been increased by a number of representatives from all of the nine colleges. It plans to devote itself chiefly to furthering the work with the girls here and, as a preliminary, its members are becoming acquainted with that branch of our work. They have attended meetings of club leaders, and the suffrage rally, and will be present at a dinner to be given by the Girls' Association. In building up the work with the girls, developing their sense of responsibility and their interest in broad matters, we need just the kind of experience in leadership that many college girls have had. There is opportunity not only for those who want to work with individuals through clubs, but for those who have dramatic ability, or those who are especially interested in allied movements such as the Trade Union and Consumers' League. It is possible, too, that the Settlement can be of great value to the college girl in presenting to her a definitely organized group through which she can learn something of how the other half lives and how she can make her own special privileges in education and experience count in making life easier and fuller for those who have not been so blessed.

A Sub-Chapter Committee has been organized of college women representing as many different colleges as possible, with Miss Marguerite Stitt, of Wellesley, as Chairman. Its active campaign opens with an entertainment at the Finch School, for the girls of New York, at which the College Settlements Association exhibit will be shown, and a play will be given by the Settlement children.

We hope that this is only the beginning of a closer association between the College Settlement and the college women in New York.

ELIZABETH S. WILLIAMS, *Headworker.*

LOCUST POINT COLLEGE SETTLEMENT

1502-1506 East Fort Avenue, Baltimore

MUSIC AT LOCUST POINT

"Why do you teach music to children who must spend the rest of their lives at an eight-hour day of hard labor?" This pertinent question was asked at the Settlement last May when we first began our music classes. In an isolated community where the average boy or girl is destined for the nearest factory as soon as the law will permit, it might seem more practical for a small Settlement to devote its time to sewing, manual training and the more apparent needs, such as kindergartens and day nurseries. After our experience of eight months we are very well satisfied with the results we have gained at Locust Point, and would like to answer the question of last May.

We now have piano teachers three times a week, a violin teacher once a week, and thirty-three pupils are enrolled. The children are all beginners, and very few would have had the opportunity if the settlement had not offered it. Hardly a home in Locust Point, no matter how poor and squalid, is without a musical instrument of some kind. The system of paying for the luxury of a piano or a phonograph by the installment plan, when it is difficult to meet the rent, is but another proof of the craving for music that needs very little encouragement to develop. Our singing class have graduated from "Tipperary" and "Pretty Baby" to "Sweet and Low" without a struggle. A little group of violin pupils, boys from eight to twelve, who never missed a performance of Charlie Chaplin, heard a concert by Gabrilovich in preference, a few weeks ago. They have formed a music club to study the lives of composers. The speaker who was to address the boys one Saturday evening failed to appear, and the Paganini Club were left to their own devices. A half an hour later one of the residents, wondering at the long-continued quiet, peeped in the room to see twelve little boys gravely listening to another member who was painfully but proudly playing "Holy Night."

The influence on character gained by steady application in pursuit of an ideal is undeniably one of the most important factors in musical education. The boys and girls who have cultivated an appreciation for music will always have an escape from the depression of monotonous work and squalid surroundings. A musical prodigy or genius will probably not arise from our endeavors, but the new world that has been opened to the children in a few months seems well worth our efforts. It seems to us that music is a valuable contribution for a Settlement to make to its neighborhood.

FRANCES HUMMLER, *Headworker.*

THE BRYN MAWR COMMUNITY CENTER

The Bryn Mawr Community Center was organized in May, 1916, as a co-operative movement of many forces in the community, including Bryn Mawr College. A general committee representing the varied interests of Bryn Mawr petitioned the School Board for the use of four rooms in the back of the public school building. During the summer a playground and vacation school were maintained, with an average attendance of one hundred children a day. Because of the paralysis epidemic the Center was closed for two months, and was not opened for regular work until last December.

A Community Christmas Tree and three large parties for children were arranged by many co-operating groups of people. Children helped make decorations as part of their primary school work. Storekeepers sent in left-over Christmas greens to trim the rooms, and groups of people took charge of the entertainment. At a party for older girls sixteen girls' clubs entertained each other with stunts and singing. Over two hundred girls were present, including a group of college girls. Miss Hamilton, of the National League of Women Workers, spoke to the girls on the essentials of good club work.

After Christmas regular clubs and classes were arranged for children, boys and girls, and older people. From twenty to fifty children use the Center every afternoon. Their classes include cooking and sewing classes, a Little Mothers' League, gymnastics, a story hour, dramatics, a penny savings fund, etc. About three hundred books have been given for our new reading room, and these are constantly used by the children. Half of our big rooms have been equipped with parallel bars, a horizontal bar and a horse, as a temporary gymnasium. As it is difficult to find men to take work with boys in the afternoons, some of the older boys have been giving the little boys light gymnastics and directing relay races and games.

Boys and girls under sixteen have been formed into two self-governing clubs. The question of order was a serious one at first, but the boys have solved the problem by electing their own officers and executive committee, who act as a judicial body to deal with disorderly boys. The usual penalty for disorder is exclusion from the Center for a week or two. Fights, smoking in the yard, shooting rubber bands, annoying the janitor, defacing property, etc., have all been forbidden by the Boys' Club, and the officers are fairly successful in enforcing these rules. The Girls' Club, as it has not such pressing problems of discipline to deal with, is trying to raise money for equipment for some of the classes.

For older girls there are classes in cooking and dressmaking, taught by Drexel Institute seniors, language classes in Spanish, French and

German (in which the boys join), gymnastics and folk-dancing, stenography and Business English, first aid and dramatics. The older boys have debating, gymnastics and Boy Scouts. College students have charge of or help with ten classes at the Center, each student giving an hour a week. Student committees also do clerical work, advertising, and reading room work—collecting magazines, cataloguing books, etc. They also have charge of small groups of boys and girls for music lessons, typewriting, instruction in spelling and grammar, reading and writing for foreigners. A supervision committee of college students is on duty in the hall of the Center every evening, to direct people to classes, and to help keep the hall quiet. About a hundred students are actively interested in the Center. The Social Service Committee of the Christian Association and the College Settlements Chapter are responsible for all students who are doing this work.

A series of fortnightly lectures, usually illustrated, and combined with programs of music, is bringing many older people to the Center. A Woman's Club has been organized, and is to take up Red Cross work. A group of mothers has been brought together to discuss the possibility of a Community Center kindergarten, and school lunches for children who cannot go home at recess. Through a special Committee on Health, the Center hopes to interest the community in the possibilities of a dental clinic, and a campaign for a school nurse.

Outside organizations are encouraged to use the rooms for their own meetings and entertainments. The Methodist Lyceum, a colored debating society, has given a cantata at the Center and is to use the rooms once a week. An Italian Club gave an entertainment, consisting of tableaux, a play, speeches and singing, and cleared \$53 for the Italian Red Cross. The National Child Labor Committee sent their traveling exhibit, which brought in over two hundred people and secured twenty new members for the Committee. An Italian Night School, under the direction of Haverford College students, uses the Center twice a week for the teaching of English. A special effort is being made to interest the large group of domestic employes in this vicinity in the Community Center clubs and classes, by co-operation with the employers. A Community Center Chorus has been started, for informal part singing.

The most pressing problems of the Center at present are the lack of space for the various activities, the question of publicity in reaching the many scattered groups of people, and the organization of all the groups using the Center into one responsible and self-governing unit. It is only by holding together these many small groups that we may hope to make the Community Center a vital force in our community life.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, of College Settlements Association Quarterly, published quarterly at New York, N. Y., for April 1, 1917.
State of Pennsylvania, County of Philadelphia, ss.:

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Elizabeth R. H. Fleisher, who, having been duly sworn according to law, deposes and says that she is the editor of the College Settlements Association Quarterly, and that the following is, to the best of her knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher—College Settlements Association (G. L. Duncan), 1 Madison Avenue, New York, N. Y.

Editor—Elizabeth R. H. Fleisher, 6418 N. Camac Street, Philadelphia, Pa.

Managing Editor—None.

Business Manager—Helen Zagat, 617 West 115th Street, New York, N. Y.

2. That the owners are: (Give names and addresses of individual owners, or, if a corporation, give its name and the names and addresses of stockholders owning or holding 1 per cent or more of the total amount of stock.) College Settlements Association, 1 Madison Avenue, New York, N. Y. Officers: President, Miss Ellen T. Emerson, Concord, Mass.; Vice-President, Mrs. Robert Clothier, Haverford, Pa.; Secretary, Miss Eleanor M. Doty, 567 West 113th Street, New York, N. Y.; Treasurer, Mrs. George C. Macan, Jr., 202 Taylor Avenue, Easton, Pa.; Editor, Mrs. Horace T. Fleisher, 6418 North Camac Street, Philadelphia, Pa. Membership, 3,400.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

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5. That the average number of copies of each issue of this publication sold or distributed, through he mails or otherwise, to paid subscribers during the six months preceding the date shown above is (This information is required from daily publications only.)

ELIZABETH R. H. FLEISHER, Editor.

Sworn to and subscribed before me this 27th day of March, 1917.

[Seal] FRED'K C. EBERHARDT.

(My commission expires March 27, 1919.)

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